

# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



## Christmas Gift List

*Editorial*

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## GIFT OF THE EPISCOPATE

At the consecration of Dr. Miller are shown, seated in center, Bishop Powell of Maryland, Consecrator, and the Co-consecrators, Bishops Dun of Washington and Sawyer of Erie. [See page 5.]



## We Recommend

### THE COMPLETENESS OF CHRIST

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# The Berlioz Requiem

By William P. Sears, Jr.

Professor of Education, New York University

THE *Messe des Morts*, or *Requiem*, of Hector-Louis Berlioz (1805-1869) is one of the most unjustly neglected musical masterpieces. That Berlioz himself recognized the exceptional importance of his *Requiem* is revealed in a letter which he wrote two years before his death in which he said, "If I were threatened with the burning of all my works but one I would ask for mercy for my *Requiem*."

The Berlioz *Messe des Morts* was commissioned by the French government and the premier of this extraordinary work was given in the chapel of the Invalides in Paris, in December, 1837.

Contemporary criticism blasted Berlioz's setting of the liturgy. Accusations that it is "Unchristian," overly dramatic and wanting in true religious feeling have been hurled at the work. Unprejudiced ears, if there are such, will find little to criticize in this Mass. It is a profoundly affecting masterpiece and most striking in its originality. Certainly few composers have set the *Lacrymosa*, of the *Dies Irae* in so musically effective a fashion as has Berlioz through his use of the upward sweeping figures in the orchestration.

It is no wonder, however, that performances of this Mass are so scarce. To give this almost legendary work requires a chorus of three hundred voices, a tenor soloist, an orchestra, and fifty brass instruments, sixteen tympani, and four sets of cymbals—the equivalent of four brass bands!

A recording of this monumental masterpiece has been made and it is now available in this country.\*

Apparently the huge forces called for by the composer were gathered in wartime Paris for this grandiose recording.

\*Berlioz: *Requiem*. George Jouatte (tenor) and the Emile Passani Choir and Orchestra, conducted by Jean Fournet. 11 12-inch discs in album. Columbia Set MM-769. List \$15.50.

The recording was made in the celebrated church of Saint-Eustache in Paris—the very church where Berlioz once directed his *Te Deum* and in which Liszt often directed choral works.

Assembled in this famous edifice were the great Emile Passani Choir, an orchestra, and four brass bands under the direction of Jean Fournet. The recording which has resulted from this effort is an authentic and definitive performance that can stand as a monument to the curious and overwhelming genius of Berlioz. The singing of the chorus is superlative and possesses both body and sensitivity. The sound of the orchestra is clear and well paced. M. Jouatte delivers the lovely tenor solo of the *Sanctus* superbly.

Much could be written of Berlioz's remarkable *Requiem*. It is a composition of gripping intensity, soaring imagination and epic proportions. The *Requiem*, from its affecting opening on the middle strings, followed by the brass, to its final funeral drum beats, is an extraordinary accomplishment. The majesty of the *Requiem Tremendae*, for example, contrasts with the soprano-dominated *Quaerens Mortem*. The famous entrance of the brass choir in the *Tuba Mirum* is something tremendous and this section of the work reaches heights of terror, awe, and drama.

The Berlioz *Messe des Morts* is one of the great works of the nineteenth century. It is fortunate, indeed, that this seldom heard work is now available on discs.



### JERUSALEM CYCLE OF PRAYER

#### December

1. Wakefield, England: Tom Longworth, Suffragan of Pontefract.
2. Wangaratta, Australia: Thomas Makinson Armour.
3. Washington, U.S.A.: Angus Dun.
4. Wellington, New Zealand: Reginald Herbert Owen.
5. Western Massachusetts, U.S.A.: William Appleton Lawrence.
6. Western Michigan, U.S.A.: Lewis Bliss Whittemore.
7. Iowa, U.S.A. (vacant).



## LETTERS

### Bishops' Pensions

TO THE EDITOR: In the issue of THE LIVING CHURCH for October 9th, it is stated: "The House of Bishops approved a retiring allowance of at least \$2,500 for suffragan bishops." What actually happened is that this provision was made in the case of those suffragan bishops who, having reached the age of 72, are required to retire. If a suffragan bishop (or any other bishop) should choose to retire at the age of 68, that is his privilege and his responsibility. General Convention makes no provision to supplement his pension up to the \$2,500 figure. If such bishop is required to retire at the age of 72, then General Convention (which required his resignation) has a responsibility to see that he is provided for so far as a \$2,500 pension will do it.

This provision was adopted at San Francisco because it was discovered that in making similar provision for diocesan and coadjutor and missionary bishops at the Philadelphia Convention, we omitted to make that same provision for suffragan bishops.

And this brings up a curious thing that happened in the compiling of the digest of Canons following the 1946 General Convention. Reference to the Journal of that Convention makes it perfectly clear that the provision that the General Convention should supplement pensions of retired bishops up to \$2,500 a year applied only to those bishops whose resignations were required at the age of 72.

In compiling the Canons after that Convention, this provision was in error attached to Canon 43, Section 8(d) instead of being made "(d)" in Section 7. By this mistaken transposition, the provision was made to apply to all bishops whose resignations are accepted by the House of Bishops, regardless of age. Thus, for the past three years, the Church has understood that every retired bishop was guaranteed a pension of at least \$2,500 a year; and the treasurer of General Convention has acted on that premise.

Such was neither the intention nor the action of the Philadelphia Convention. In San Francisco the error was caught, and

the Canons were amended to put this section where the Philadelphia Convention meant it to be. In the process of doing that, the same provision was made to apply to suffragan bishops whose resignations are required at the age of 72.

There are many of us in the House of Bishops who were glad and relieved to have this error corrected. With all the discussion of minimum pensions at San Francisco, there are those of us who disliked the idea that all retired bishops, regardless of age, were in a privileged position in the matter of pension. That has now been removed with the exception of those bishops whose resignations are required at the age of 72.

There is one exception to the foregoing. Our missionary bishops have for many years been provided with a pension of one-half their salary at the time of retirement. This is required by Canon but is paid by the National Council. In San Francisco we changed this to a minimum pension of \$2,500 a year; and it applies to all missionary bishops, whether their resignations are voluntary or required. Considering the salaries paid our missionary bishops, as compared with diocesan bishops, this pension provision is most right and proper.

The bishops of the Church (except the missionary bishops and those bishops who are forced to retire) are in no different case with reference to the provisions of the Pension Fund than are any of the other clergy.

(Rt. Rev.) R. BLAND MITCHELL.  
Little Rock

### Colleges and Christianity

TO THE EDITOR: Let us have more information of this type ["The Colleges — Diagnosis and Prescription," by the Rev. James A. Pike, L. C., November 6th], let us do something about it. For the protection of the tourists there is a Duncan Hines that looks after the quality of food and service the tourist will receive, and makes it his business to tell the public about restaurants and restaurateurs. Why not constitute ourselves (college chaplains, instructors, and by-the-campus clergy) the "Duncan Hines" of spiritual diet in the nation's colleges and universities? Our Department of Christian Education could publish an annually revised list of the majority of the colleges and universities of the nation, and for additional help in listing the colleges where we do not have clergy, we could easily turn to the National Council of the Churches of Christ in the USA [about to be constituted].

Should colleges fall in the category of Christian or non-Christian, and be advertised as such all over the nation, and their list available to all pastors and counsellors, then it would be up to the Christian parents to see that they exercised FREEDOM OF CHOICE in sending their children to Christian centers of higher education. I am sure that some of the colleges would be more particular in choosing the staff for their philosophy and religion departments.

(Rev.) J. GREGORI.

Grinnell College, Ia.



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All Saints' Church, Harrison, New York  
Rev. George E. Keith, Rector

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# The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *Is it possible for a marriage to be performed in the Episcopal Church if one party has been married and the marriage annulled?*

It would be necessary for the bishop of the diocese in which the marriage is to be performed to give his judgment regarding the validity in Canon Law of the ground of annulment stated in the decree of the annulling court. This would also be true if the annulment was granted by the chancery of a Roman Catholic diocese, as seems to be implied in the letter which accompanied this question.

• *What is "The Brazilian Catholic Church"?*

I have not been able to find any record of a Church using exactly this name. There was a "Free Catholic Church in Brazil" founded by a priest of our Church who had been excommunicated for repudiating the bishop's "godly admonitions" but no recent news has come from this group. There are constant small secessions in South America from the dominant Roman Catholic Church, sometimes led by bishops in Roman Orders, but no information concerning their activities reaches us or the Council on Ecclesiastical Relations.

• *The announcement, or ad, "Shrine of our Lady of Clemency Continuous Novena" is the first time I have known of a novena being held in our Church. Does this mean that we pray to God through another person than "Jesus Christ our Lord, our only Advocate and Mediator"?*

A novena is a prayer or other religious observance continued through nine days, after the example of the Apostles and their fellow Christians at Jerusalem between the ascension and the descent of the Holy Spirit. It is primarily a private and personal observance but may be kept in common by a group of any size. The nine days are not necessarily consecutive but may be grouped in any way desired and the observance may be anything from the making of one's Communion down to the recitation of a single prayer. The intention, for which the devotion is offered, is of course the same on

all nine days. Such a devotion is sometimes made perpetual as the devotional act of a group in which various members of the group succeed each other; and as the act of such a group there would often be more than one intention and they might, as in the case of the group mentioned in the notice, be ready to pray for any object or person, when requested.

Asking other Christians to pray for us, whether they are earthly friends or glorified Saints, does not derogate from Christ's position as "our only Mediator and Advocate." These friends, who join their prayers to ours, must also pray through Him and it is through Him that God grants our requests. Neither observance of novenas nor the appealing to others to help us with their prayers is an essential part of the faith and practice of the Church, but both are certainly legitimate for the use of those who find them helpful.

• *I see in THE LIVING CHURCH an advertisement for a "Votive Light Candle holder." What is a votive light used for? Are they part of the teaching of our Church?*

The religious symbolism of light is one of the most beautiful things in liturgical worship. Sometimes (used in pairs) the lights represent Christ, the Light of the world, in His two perfect natures, God and man. Sometimes they represent the light of divine revelation, sometimes God the Holy Ghost. At other times they represent the love and zeal kindled in our hearts by the realities thus symbolized. A votive light is a candle or some other flame kindled in Church by a worshipper apart from any liturgical ceremony and for his own devotional purpose. Such use of lights will be found in almost every religion that has grown up out of man's natural worshipping instinct. The use of votive lights was forbidden in 1547 because of abuses that had grown up, especially in connection with the sale of the candles. In some parishes, including the Boston cathedral, it is coming back; and I might say that I regard it as a legitimate expression of devotion which should be regulated, rather than forbidden in the nation's parishes.





SUNDAY NEXT BEFORE ADVENT

## GENERAL

## EPISCOPATE

## Presiding Bishop Hospitalized

The Presiding Bishop has entered a hospital for treatment of a chronic intestinal condition which demands surgical attention.

Bishop Sherrill will not be at his desk at Church headquarters for at least two months, nor will he be able to attend to correspondence.

Bishop Manning's  
Condition Critical

Bishop Manning of New York, retired, was reported critically ill on November 13th by St. Luke's Hospital, New York City, at which he has been a patient since November 4th.

Called to the hospital late in the afternoon of the 13th were the Bishop's wife and two daughters and Bishop Gilbert, the present diocesan.

## Bishop Reinheimer Is Dead

Bishop Reinheimer of Rochester, retired, died Saturday morning, November 12th, in a Rochester, N. Y., hospital. He had been ill with heart trouble for two years and the direction of the diocese had been in charge of the standing committee since last May. The Bishop was 60 years old.

Bishop Reinheimer was one of the eight bishops whose resignations were officially announced at General Convention, [L. C., October 9th]. He was consecrated bishop of Rochester in 1938. His ordination to the diaconate was in 1914 and to the priesthood in 1915. He was married to Helen Marie Smith in 1914.

The body of the bishop lay in state in Christ Church, Rochester, on Monday, November 14th. A requiem communion service was held on November 15th at 10:30 AM in Christ Church. The guard of honor for November 14th consisted of clergy and members of the Bishop's Men, the laymen organization that Bishop Reinheimer founded. Honorary pallbearers were members of the standing committee: the Rev. Messrs. George E. Norton, S. H. Edsall, Frank Fisher, D. C. Ellwood; Messrs. R. E. Westbury, G. D. Whedon, R. S. Bloomer and T. E. Hargrave. Other honorary pallbearers were Joseph Lowe, director of

Rochester city libraries; the Rev. Hugh C. Burr, secretary of the Rochester Federation of Churches; M. Herbert Eisenhart, chairman of the board of Trustees of the University of Rochester; Joseph Milar, chairman of Hobart College Trustees; and Dr. Alan W. Brown, president of Hobart College.

The Rev. Dr. George E. Norton, president of the standing committee, was Celebrant at the Requiem Communion, and was assisted by the Ven. Charles B. Persell, Jr., and the Rev. Canons Arthur R. Cowdery and Jerome Kates. The Rev. Donald H. Gratiot, rector of Christ Church, read the opening sentences and psalm.

Active pallbearers were the Rev. Messrs. C. D. Scott, E. F. Scott, B. M. Dougherty, Roger Alling, W. H. Steele, and Q. E. Primo. Burial was in Geneva,

where the Bishop's son, Philip, is interred.

The standing committee has called a convention of the diocese to be held January 26th for the election of a bishop.

Surviving are his widow, Helen Smith Reinheimer, two sons, Frederick, and John, and four grandchildren.

## "Hail thou glorious Light"

Christ Church, Easton, Md., was filled to capacity on November 9th for the consecration of the Rev. Allen Jerome Miller as Bishop of Easton. Witnesses overflowed into the parish house where they heard the service broadcast over a public address system.

Dr. Miller was consecrated by Bishop Powell of Maryland. At the time of the service, the Presiding Bishop, who was



POST-CONSECRATION SCENE: Bishop Miller (left) is greeted by Bishop Davenport of Easton, retired, as Bishop Powell looks on.



to have been the consecrator, was confined to a hospital. The co-consecrators were Bishops Dun of Washington and Sawyer of Erie.

A part of the music for the service, the offertory hymn, had special significance for Bishop Miller. The Bishop had written the words for "Hail thou glorious Light of Heaven" and his former organist, William Riley Smith, had set them to music.

Visiting members of the episcopate at the consecration were Bishops Gibson, Suffragan of Virginia; Mason of Virginia, retired; and Armstrong, Suffragan of Pennsylvania. Also present were clergy of the Greek Orthodox Church and ministers of the Baptist Church.

At the close of the service a public reception was held at the Tidewater Inn.

Participating in the consecration were:

Bishop Davenport of Easton, retired, who read the consents of the bishops; the Rev. J. Randolph Field, who read the consents of the standing committees; the Rev.

Messrs. Howard R. Dunbar and George A. Taylor, attending presbyters; Bishops McKinstry of Delaware and Goodwin of Virginia, presenters.

## SOCIAL RELATIONS

### Displaced Persons

Bishops of the Church and diocesan social relations officers are responding promptly to the action of General Convention concerning securing assurances for displaced persons, and to the appeal of the National Council's Department of Christian Social Relations for statements of the number the dioceses will undertake to secure.

Bishop Jones of Louisiana is seeking ten assurances and has been appointed by the governor of Louisiana to serve on the state commission on displaced persons. Bishop Hobson of Southern Ohio is working out plans with the diocesan department and believes, "There is no ques-

tion about our being able to answer your request favorably."

Bishop Clingman of Kentucky is taking charge of work in his diocese personally and interviewing a number of people who are interested and who will cooperate in what the bishop calls "this important enterprise."

Bishop Scaife of Western New York advises that his diocese will be responsible for the resettlement of 20 displaced persons. Bishop Barry, Coadjutor of Albany, plans to take two displaced persons into his own household and believes his clergy will cooperate fully. Bishop Goodwin of Virginia says that the goal of his diocese is 15 placements. South Florida is working diligently to secure its full share of assurances. Bishop Sterrett of Bethlehem has two displaced persons in his own household and expects to secure assurances for a number of others. Pennsylvania's department of Christian Social Relations recently sent through assurances for 11 D.P.'s — the largest number ever handled by the department at one time.

As other bishops have time to take up the matter with their diocesan departments and notify National Council of results, it appears highly probable, Dr. Almon R. Pepper believes, that the General Convention goal of 1,200 persons will be attained or exceeded.

## WORLD COUNCIL

### Optimism

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, held a series of conferences in Athens recently with leaders of the Greek Orthodox Church. The Orthodox group comprised Archbishop Spyridon of Athens and other top Church officials.

After the discussions, Dr. Visser 't Hooft said he had been warmly received and expressed optimism over the results of the talks.

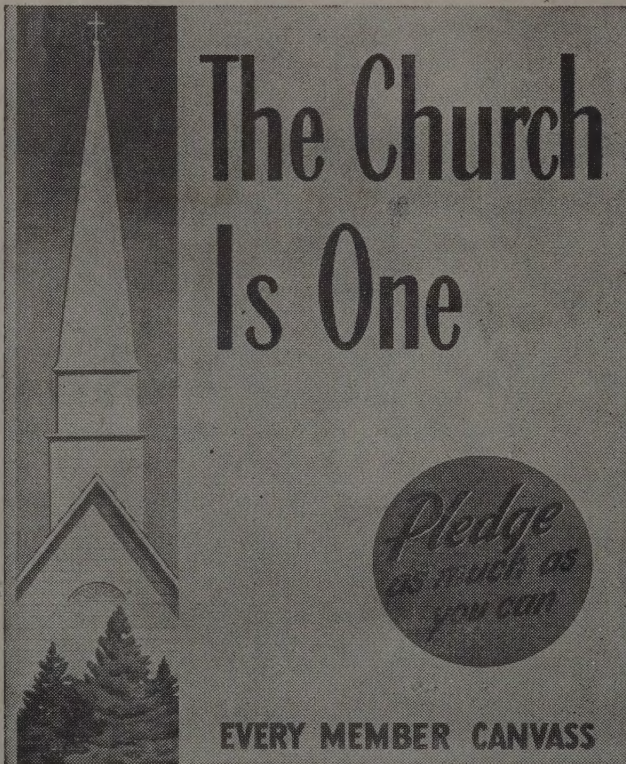
He declined, however, to reveal the decisions made at the meetings, which were devoted to relations between the Greek Orthodox Church and the World Council.

An Orthodox Church source said no public statement would be made until the Holy Synod had confirmed the "resolutions" of the conferences.

The membership status of the Greek Orthodox Church in the World Council has been in doubt ever since the Amsterdam Assembly of the Council in the summer of 1948.

So far as is known, the Holy Synod has not yet issued a clear-cut declaration on the question.

While in Athens, Dr. Visser 't Hooft also conferred with the moderator and three pastors of the Greek Evangelical Church.



All over the country this month, Churchmen are being asked, by visiting fellow Churchmen, to reaffirm their loyalty to the Church, and as a visible symbol of this to contribute of their means toward the extension of God's Kingdom.

The reproduction of the canvass poster here shown carries this year's theme: The Church is One.



Dr. Visser 't Hooft left Athens for Istanbul, where he lunched with Ecumenical Patriarch Athenagoras.

Dr. Visser 't Hooft disclosed that the patriarch had expressed his desire "to cooperate with other Christian churches" for the promotion of common Christian objectives throughout the world.

After his stay in Istanbul, Dr. Visser 't Hooft planned to proceed to Cairo expecting there to meet the Rev. Stanley A. Morrison, secretary of the Church Missionary Society in Egypt. The purpose of his tour, which will end in India early next year, is to confer with leaders of Greek Orthodox and Protestant churches. [RNS]

## RURAL WORK

### A Major Problem

Some 700 rural clergymen and mission executives were told that the "rural non-farm" population in this country is a major evangelistic problem of American Churches. The statement was made at the sixth annual National Convocation on the Church in Town and Country, sponsored by the Federal Council of Churches, the Home Missions Council of North America, and the International Council of Religious Education.

The Rev. Edwin L. Becker, national director for the Town and Country, Church of the Disciples of Christ, told the delegates that the rural non-farm population is the "most rapidly growing group in America." He defined this group as "the nine or ten million persons who neither farm nor live in towns, but are rural residents with jobs in urban centers."

Most of these people, he said, are professional men, skilled and unskilled laborers, and persons engaged in service occupations.

Effective ministry to these residents,

Mr. Becker stressed, must be based on a knowledge of their varied religious and social backgrounds. As an example, he cited one rural township bordering a city in which residents were found to have more than 100 different church backgrounds.

Other factors which tend to make a religious ministry to these people difficult, Mr. Becker said, are lack of community organization, division of interest between home and work, and time-consuming household enterprises such as gardening and repairs.

Warning that church membership in community areas was slipping behind population growth, he urged a "well planned and aggressive program of evangelism" in behalf of the rural non-farm population. As part of the program, Mr. Becker saw a religious census and systematic visitation to new comers as essential requisites. [RNS]

## NEGRO WORK

### No Gloss

Six Episcopal interracial diocesan services were held recently in Philadelphia, Washington, D. C., Chicago, Cleveland, Detroit, and Chapel Hill, N. C.

Except for Washington, where such a service was held last year, it is believed that these were the first annual brotherhood services held "to promote the common bonds of Churchmanship."

In Philadelphia the service was addressed by Bishops Hart of Pennsylvania and Remington, Suffragan of Pennsylvania, and by Lawrence Oxley.

In Washington 500 men attended a breakfast following the service and heard the Rev. Canon Theodore O. Wedel assert that minority and class groups, like the Communists, "frequently foster hate and antagonisms."

"Democracy," Dr. Wedel said, "may try to gloss over race and class differences," but the Christian Church "needs to recognize the differences and antagonisms for what they are; call them sins and call men as individuals to repentance and humility and to the practice of fellowship and love."

## FINANCE

### Two Campaigns

Because of the lack of time for proper preparation between General Convention's adoption of the 1950 increased budget and the dates of this fall's Every Member Canvass, parishes have been asked by National Council to work for at least as much as their 1949 goals this fall and then prepare for a second campaign early in 1950.

The second campaign, "One World in

Christ," will be climaxed on March 12, 1950, when the Presiding Bishop will speak by radio to all Churchpeople as they are attending Sunday morning services. Parishes and missions throughout the Church will devote the period from January 1 to March 12, 1950 to an educational program on different parts of the Church's work.

In January the study theme is to be *Our Work Overseas*; in February, *Our Work at Home*; and in the first part of March, *Our Work in Christian Education*.

## RELIGIOUS ORDERS

### Toward A United Voice

An Advisory Council that will give guidance to religious communities who ask for it was formed by representatives of nearly 20 religious communities attending a conference in New York City on the religious life in the United States and Canada. General object of the new council is to coordinate the interests and experiences of the member groups with the stated aim of setting before the Church a united voice.

Three men and three women, with one man as permanent chairman, will make up the council. It is not a "super" organization, but a consultative one, patterned after the Advisory Council on the Religious Life in England.

The new Council is authorized to ask Bishops or others for assistance in finding a workable solution to the questions presented to it.

## MUSIC

### Husband and Wife, 47 Years Organist and Choir Director

Mr. and Mrs. William Niedlinger, respectively organist and choir director at St. Michael's Church, New York, for 47 consecutive years, were the guests of honor at a reception and buffet supper in the parish house of the church on October 30th.

Among the 300 former members of the choir who attended, with present members of the choir and the church, were 300 whom Mr. and Mrs. Niedlinger had not seen in years. They came from Pennsylvania, New Jersey, and Connecticut.

Mr. and Mrs. Niedlinger have been connected with St. Michael's parish all their lives. Together, they were members of the Sunday School, the choir, and church guilds. In 1901, Mr. Niedlinger became organist; a year later, Mrs. Niedlinger became choir director. They were married in 1905. They are now retiring, and will live in their country home, in Milford, Pa.

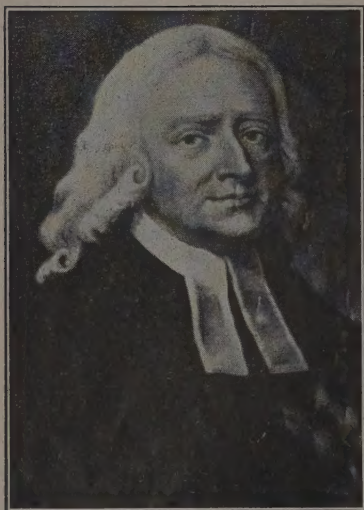
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JOHN WESLEY: *He disliked a "dissenting sect."*

**W**HEN John Wesley, in 1784, submitted to pressure from the Americans and ordained (or "set apart") Thomas Coke as "superintendent" with orders to follow a similar procedure and constitute Francis Asbury as co-superintendent over the Methodists in this country, he set in motion a movement which resulted in the present huge denomination which boasts nearly ten million members. Methodists are not agreed among themselves as to exactly what Wesley intended to do that day in Bristol; indeed, Wesley, himself, does not seem to have a very clear idea. Dr. Nolan B. Harmon, in his valuable book, *The Organization of Methodism* (Abingdon-Cokebury), says, "When the Methodist Episcopal Church in America took its origin, it was not certain what powers John Wesley intended Methodist episcopacy to have—indeed, whether he intended that there should be an episcopacy at all. He called for superintendent, not a bishop."

But if Wesley was uncertain as to the powers and duties of the "superintendents" he provided, he was not at all uncertain about what he expected of the denomination which he hoped to establish in America. It was to be an "episcopal" church, an extension of the Established Church, a part of the Holy Catholic Church. He believed that he was justified in ordaining Coke as superintendent; he did not like the term "Bishop" as applied to his two American assistants, perhaps because he was a deep-dyed Churchman and, while his reasoning satisfied him that there was validity in presbyteral ordination, still he was not entirely comfortable in thinking that he, as priest, had consecrated a bishop! He emphatically

# THESE METHODISTS

By the Rev. R. P. Marshall

Director of the Order of St. Luke, and Pastor of Allendale Methodist Church,  
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insisted, in a letter to Asbury, that he did not expect them to use the term "bishop" and it would seem that what he had in mind was really a general superintendency, such as that which he exercised in England, with the power to station the "preachers," to administer the affairs of the "societies," and not the traditional authority of the English bishop. It is significant that he left out of the *Ritual* (which is drawn from the English Prayer Book with few alterations) the form for Confirmation. These General Superintendents were administrators and evangelists, not prelates.

But with this exception, the Methodist Episcopal Church, as organized in 1784, was a legitimate branch of the Church of England. Prior to this time, Methodists had always considered themselves bound by the doctrines and organization of that Church, and when they became a separate denomination it was because of the fact that there was no longer a Church of England in America. As has often been pointed out, if the Bishop of London had consented to ordain men for America there would have been no separate Methodist Episcopal and Protestant Episcopal churches in this country, for the Methodists would have stayed close to the authority and would not have thought of setting up a separate Church. Lacking supervision, lacking the Sacraments (which Wesley forbade his unordained "preachers" to administer), they were in danger of becoming what Wesley intensely disliked, a "dissenting sect." Thus to avoid one danger to the Church idea, he accepted a theory which may not have been correct, and which, one suspects, he did not entirely approve in his own mind.

We do not have space to discuss this matter here. Suffice it to say that Methodism has never been very much concerned over "orders," feeling that they are not as important as actions. For fifty years American Methodism was too busy converting a pioneer constituency to

bother much about its connection with the historic Church. Only in the last few years has it begun to think in terms of the Holy Catholic Church, but now the tide has turned and Methodism is becoming interested in its place in Ecumenical Christianity.

## THE EARLY YEARS

Methodist "circuit riders" took to the woods in the early days of our history. Under the leadership of Francis Asbury, they began evangelizing a continent, feeling that God had entrusted to them this huge task. Methodism was from the beginning intensely evangelistic, and, over here, freed from the obligation which Wesley imposed upon them to hold themselves carefully under the jurisdiction of the Established Church, they became more and more a teaching, preaching, group, laying little stress upon worship. It is easily understood why this should be so. There were no parish churches to which they could go for Holy Communion, and many of the preachers were unordained men, who were not allowed to administer the sacraments. In default of opportunity to partake of Holy Communion, they, like their fellow Churchmen, had to do the best that they could. It was not deliberate, this loss of the Church idea. They could not help it.

When, after 1784, they had received an ordained ministry, they were still under the influence of the pioneer psychology, and, although the sacraments were held in highest honor, and administered, as often as possible, according to the *Ritual* (which was drawn almost word for word from the Prayer Book), they lost the emphasis. There were no properly built churches—only meeting houses. (Yet it is well to remember that many of the Episcopal congregations of that time were exceedingly low-church, and some followed the Puritan idea as far as possible and made preaching the chief object of the Sunday Service.)

The campmeeting age came on, and



with it came the loss of almost all of the Churchly atmosphere which Methodism had tried to preserve. Reading the Minutes of the Conferences of those days, one is impressed by the tendency to think of religion in terms of individual conversion experience, and it is easy to see the tendency toward a revision of the liturgy, the introduction of elements which would eventually vitiate the primitive pattern of Methodist worship.

We must not forget that Wesley designed that American Methodists should constitute an Episcopal Church, and that he gave them a shortened form of the Book of Common Prayer, which they were ordered to use. Yet the orders of worship were neglected; only the *Ritual* was preserved. Methodist ministers have always been required to use these forms for Baptism, Marriage, Burial, exactly as contained in the *Ritual*, and it is this fact which has preserved us Methodists from becoming entirely non-liturgical.

Today there is less uniformity among Methodist Orders of Worship than there was forty years ago, when the use of the simple form which was printed in the *Hymnal* was almost universal. Wherever one went, he might expect to sing a Hymn, recite the Creed (Apostles'), hear the pastor's prayer, the first lesson and the second lesson, give an offering, sing a hymn, and hear the sermon. Such a simple service had the merit of being familiar, but it was a far cry from the prescribed Sunday Service of John Wesley, which was almost exactly the same as Matins. In the latter years, Methodists have begun to seek for greater worship values, and have turned, in some instances, to home-made forms (which often violate every canon of good taste), and, in other cases, to the ancient patterns. The result has been to introduce a sort of interregnum state of confusion, which seems to be heading toward an

almost unanimous use of some variation of Morning Prayer, with the various congregational prayers and responses. Meanwhile, Methodists can find, in the various churches, anything from evangelistic-type informality to the most beautiful, ordered worship. Many Methodist ministers use the new complete *Liturgy* for Holy Communion which includes a liturgically correct ante-communion, with sung responses. Some even use a Choral Eucharist.

#### METHODIST ORGANIZATION

Anyone who is interested in studying the organization of the Methodist Church should read Dr. Nolan B. Harmon's latest book, *The Organization of Methodism*. For some years Book Editor of the denomination, Dr. Harmon was the first minister of our church to write an authoritative study of Methodist ritual, and his *Rites and Ritual of Episcopal Methodism*, published in 1925, is still the authoritative work on the subject.

The Methodist Church is organized into various Conferences, which take their name from Wesley's famous gathering of the preachers. At these meetings, held once a year, or oftener, Wesley presided, and put before the members (mostly what we now would call "local preachers") a long list of questions. In typical fatherly style, he answered most of them himself and then asked the Conference to agree with him. When the American Church was organized, the Conference was given first place in its thinking. But, over here, it became the unit of organization. There are Church Conferences (for the local congregation), Quarterly Conferences (for the pastoral charge consisting of one or more churches), District Conferences (for a district which may have as many as 75 churches), Annual Conferences (under the presidency of a bishop, where the appointments are made yearly), Jurisdictional Conferences (which meet every four years and include representatives both lay and clerical, from the annual Conferences in their territory), and the General Conference, meeting once in four years, which is the legislative body of the church, and is made up of lay and clerical delegates from the Annual Conferences.

Instead of dioceses, we have Areas. One bishop may supervise several Conferences, "stationing" the preachers (as they are usually called), and acting as director of all Church interests. A bishop may be shifted from area to area within his Jurisdiction by the Jurisdictional Conference, which assigns him to a residence. Theoretically, the bishops can assign each other to various Areas, but, as the Jurisdictional Conference fixes their place of residence, it is easily seen that the Conference holds the power of assignment to Areas.

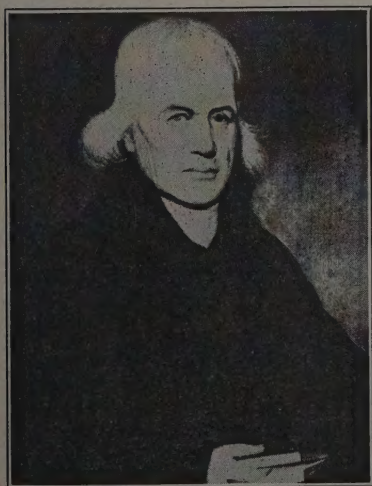
Methodism is democratic in practice

in all but one matter. Lay members are represented equally in the Conferences, and vote on all questions coming before them. But, as a rule, they do not have the power of selecting their own minister. Formerly, that is, in early Methodism, the bishop stationed the preachers in the Conference without even consulting them. Then it became customary to ask the Presiding Elder (now called District Superintendent) to talk with the men regarding their desires. But until a few years ago Methodist pastors went to the yearly Conference not knowing where they might be sent, and their wives usually saw that the few articles of furniture and clothing were laid out, ready for packing. Once it was customary to allow a minister only two years in a place; now there is no time limit, but in practice, the bishop and the congregations usually feel that four or five years is enough.

As an indication of the rising tide of democracy in the church, we may mention that congregations are now allowed a Pastoral Relations committee which may talk with the bishop or district superintendent (one of the bishop's assistants) regarding their choice of a minister. As most churches insist on having a young man, it is obvious that not many of them get their choice—but they may *talk*, anyway. Many bishops seem to feel that the modification of the system makes for much confusion. They had rather let the congregations call their pastors than to have to assign men to unpopular places and unwilling congregations. But there is little that can be done about the matter. We cannot go back to the autocratic system; perhaps we will, in time, allow all churches to pick their own ministers. This is being done by the larger churches now, and it is seldom that a bishop has much to say about who goes to the great city pulpits.

Another peculiarity of Methodist polity is found in the transfer system. A minister has his membership in an Annual Conference and he is expected to stay there unless transferred to another Conference by the Bishop. But it is easy to transfer. Many Methodist ministers have found in this a way out of the appointment problem. If he can find another man in a different Conference who will "swap" with him, the matter is as good as done, for it is very seldom that the bishops involved will object. Thus there are many ministers who skip from Conference to Conference, making their own appointments each time, without benefit of bishop. But woe be to the luckless pastor who tries to "swap" within his own Conference. It can't be done! Of course, the answer is obvious, for many such trades would entirely upset the system, whereas the out-of-Conference transfers are few in number.

It is well to remember that The Methodist Church is the product of the union



FRANCIS ASBURY: He led in evangelizing a continent.





Dale.

FIRST METHODIST CHURCH, JOPLIN, MO.: Pulpit-centered.

of three branches of the original Methodist Episcopal Church: The Methodist Episcopal Church (north), The Methodist Episcopal Church, South (the geographical designation was, in this case, a part of the legal name), and the Methodist Protestant Church. The first two bodies were the product of the split over the slave issue in 1844. The third was the result of agitation for lay representation some years earlier, and had no bishops, leaving most of the power in the hands of the local congregations. When these came together in 1939, three streams of ecclesiastical thought came together, with the result that the united church is somewhat of a compromise in a few small details. The M.P.'s accepted bishops, and the others had already given more power to the laity. The Southern group had held on to the concept of the episcopacy a little more firmly than either of the others, and there were many prominent theologians in its ranks who contended for the Third Order. The conflict has never been settled.

An interesting angle is this: The former northern Conferences had made more progress in the study of worship than the Southern group, but the latter were more accustomed to thinking along the lines laid down by Wesley. They were careful to preserve the ancient forms, even if they did use them only occasionally, and they feared all theological tinkering, refusing to change the wording of the Creed and the Ritual to conform to more "modern" ideas. Thus they always said "Holy Ghost," while their Northern brethren said "Holy Spirit," and they preserved the wording of the prayers of Humble Access and Consecration much as given in the Eng-

lish Prayer Book. The Northern church made some changes to accommodate those who felt squeamish about saying "Body and Blood," with the result that their *Ritual* seemed to deny the ancient teaching of the Real Presence.

The united Church offers both versions of Creed and Liturgy. Perhaps the greatest trouble with Methodist Ritual is that it is the product of some tinkering by various commissions which have sometimes been composed of men who were not acquainted either with Church history or liturgical literature.

#### PRESENT TENDENCIES

Methodism is thought of by some other denominations as a huge, tightly organized social service agency, lacking in the marks of the True Church, interested mainly in statistics, and engaged in a feverish campaign against the world, the flesh, and the devil. Others see it according to the pattern of the 1850's, as a group of campmeeting shouters. Still others look upon it as a conglomeration of modernistic idealists. It is composed of all these elements, I grant, but none of these pictures is true to life.

The modernistic wing has almost lost its influence. Far more Methodist preachers than ever before are orthodox, but not fundamentalistic. The evangelistic group has changed methods, if not emphasis, and there are few revival meetings of the old type held in Methodist churches.

There is still a tendency to require allegiance, or at least, lip service, to some of the old shibboleths which came into

being when the denomination was composed of the poor and dispossessed, who sought to make a virtue out of necessity and thus set up rules against doing things which were thought of as a badge of "worldliness." Methodists still frown on the use of alcohol, but have made little headway among their members, who are no better and no worse than average in their attitude toward such indulgence. Methodist ministers are still asked if they will abstain from the use of tobacco, but I have heard it said that some bishops instruct the candidates that they do not have to answer the question in the affirmative.

Many Methodists are opposed to what they call "formality," but the Church, as a whole, has given tacit encouragement to liturgical worship in its *Ritual*, and many Conferences are surrounding their meetings with much of the ecclesiastical ceremony of Churchly tradition. Robes are used by the majority of ministers in some sections of the country, and cassocks and surplices are not unknown.

The organization of the Brotherhood of St. Luke (now known as the Order of St. Luke) two years ago has resulted in a wave of interest in liturgical matters. This group of Methodist ministers includes a number of the leaders of the Church, and is uncompromising in its stand upon Catholic traditions. Some of them are a bit confused in their thinking on the matter of Orders, but all are convinced that the denomination must return to the sacramental conception which played so great a part in the beginning

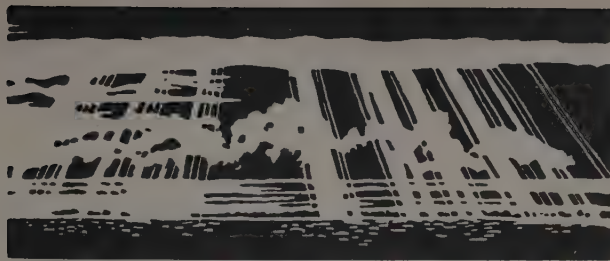
(Continued on page 15)



Dale.

EPWORTH METHODIST CHURCH, MILWAUKEE: Altar-centered.





# Is God Selfish?

By the Rev. Frederic B. Kellogg

Chaplain, Bishop Rhinelander Foundation for College Work, Harvard University

THE Bible is full of the praise of God. In fact, the central theme of the whole collection of books is the glory of God and the duty of man to glorify his holy name. "Praise ye the Lord. The Lord's name be praised" (cf. Psalm 113). It may sound, then, like outright blasphemy to ask, as a student did recently, "Isn't it pretty egotistical to want all this praise? Why doesn't it turn His head?" This is a perfectly legitimate question, and the answer to it, as we shall see, has a crucial bearing upon our lives.

But there is an even more searching degree of this same question. We are told to love God with all our heart, and soul, and mind. This is a summary of the first four of the Ten Commandments which God told Moses to enforce. So the demand to love God comes from God himself and goes even beyond the demand for praise in that it digs deeper into our emotions. Doesn't this reveal a profound weakness in God? Isn't this eminently selfish of Him to require for Himself the best we have to give — our love?

We may well wonder how God can expect us to be unselfish and Christian when He would seem to be the essence of egotism — and therefore anything but Christian Himself. We know the kind of people who go around looking for praise and for love. They are not the people we admire. We have still less use for a preacher who does not at least try to practice what he preaches, and horribly enough, God Himself would seem to fall into this category.

## CONFUSION OF IDEAS

But don't be too alarmed. There is a fundamental confusion of ideas here

which needs to be clarified, and once it is clarified, we shall see how far-reaching and beneficial God's demand for praise and love can be for us.

The confusion starts with our inveterate tendency to think of God in our own image rather than *vice versa*. We Christians are frequently accused by so-called impartial investigators of religious phenomena of being anthropomorphic, of imagining that God looks like our own father or some archetypal father-figure. This we certainly do at times, and there is truth and religious value in realizing that many of our most cherished human relationships point the way to a similar, but deeper, relationship with God. But it is more accurate to say that our natures are theomorphic. We are made in the image of God, not He in our image. We are like God in many respects. But God goes a great deal further and has many qualities quite different from ours — and the latter fact a purely anthropomorphic view would not recognize.

God's differences have an important bearing upon His demand for, and use of,

our praise and love. God is supreme Being, uncreated, independent, unchangeable. We on the other hand are created beings, highly dependent and constantly changing. From a religious point of view, God is love, complete love. From a moral point of view, God is perfection, the sum total of all goodness. On the other hand, man is merely capable of loving and of being loved. He is able to reach only a meager degree of goodness and moral virtue.

## DIFFERENT EFFECT

The effect, therefore, of love and praise upon man and upon God will be quite different. Praise is apt to make a man conceited; and pride, the deadliest of all sins, is the result. But how can God be conceited when He is perfection? Nothing can or need be added to His perfect being. And furthermore, as perfection He cannot be guilty of the greatest imperfection, pride.

Furthermore, the opposite danger of praise is not possible with God. Man is corrupted not only by receiving too much praise, but also by giving it in excess or when it is not deserved, in order to gain ulterior ends. We all know the apple-polishers and boot-lickers of the world. Too much love can spoil a man if he does not learn to return the love. But too much love cannot in any sense corrupt God, because the very heart of our conviction about God is that He has already loved us to the very limit and will continue to do so.

## CRUX OF THE MATTER

And this reveals the essence of the whole matter. Our thinking must begin

(Continued on page 18)





# Approach to Advent



WITH the Sunday Next Before Advent, the Church bids us turn our attention to the coming of our Lord. What does that mean to the average layman? What should it mean? To the most early Christians, it meant something very definite. Our Lord had promised that He would come again, in power and glory, to judge both the living and the dead. Confusing His prophecy of the destruction of the Temple (which actually took place in 70 A.D.) with His images of the end of the world, they lived in constant expectation of the cataclysmic destruction of the earth and the physical return of Christ, to begin His millennial reign and to judge all men.

In our skepticism and sophistication, we modern Christians go to the opposite extreme. Not only do we fail to look for the second coming of Christ in our life-time, but we are inclined to put off that whole article of our belief to such remoteness in time and such indefiniteness in nature that we dismiss it altogether. And with it we are likely to banish from our minds all practical consideration of the traditional Four Last Things — Death, Judgment, Heaven, and Hell — which the Church traditionally brings to our attention in the Advent season.

Yet if there is anything that ought to be clear to us as Christians, it is that the truths of our holy religion are essentially timeless. Death is as real for us as it was for Christians of the first century, despite modern heresies that try to dismiss it as unreal. Judgment is a phenomenon with which we are all familiar in material matters; what right have we to act as if it does not exist in matters spiritual? As for Heaven and Hell, we have had foretastes of both in our own lives; how, then, can we dismiss as unreal or irrelevant the eternal truths represented by these terrifying words?

"You became rather narrow-minded towards the end of your life," observed the liberal-minded Episcopal Ghost to his friend among the Bright People, in C. S. Lewis' *The Great Divorce*. "Why, my dear boy, you were coming to believe in a literal Heaven and Hell."

"But wasn't I right?"

"Oh, in a spiritual sense, to be sure. I still believe in them in that way. I am still, my dear boy, looking for the Kingdom. But nothing superstitious or mythological. . . ."

"Excuse me. Where do you imagine you've been?"

"Ah, I see. You mean that the grey town with its continual hope of morning (we must all live by hope, must we not?), with its field for indefinite progress, is, in a sense, Heaven, if only we have eyes to see it? That is a beautiful idea."

"I didn't mean that at all. Is it possible you don't know where you've been?"

"Now that you mention it, I don't think we ever do give it a name. What do you call it?"

"We call it Hell."

Many of us believe the more difficult articles of the Creed "in a spiritual sense" — i.e., in an unreal sense. But spirituality is not the opposite of reality; indeed spiritual things are the most real of all. Money is one of the most material of things; yet money is merely a symbol of the credit of the government, without which it would be valueless. If you don't believe it, try paying your grocer with a Confederate dollar. It is the spiritual aspect of money that gives it the material value whereby it becomes legal tender for all debts public and private.

Someone — was it Archbishop Temple? — described Christianity as the most material of religions. So it is, because it is a sacramental religion; and the essence of a sacrament is that it conveys inward and spiritual power through the medium of outward and visible, that is material, means. Nothing could be more common than water, the material element in Holy Baptism; or bread and wine, the physical vehicles of the sacrament of Holy Communion. Yet in these two great sacraments the very veil between the material and the spiritual is rent asunder, and with the discerning eye of faith we can see beyond the passing world of the material and catch a glimpse of the eternal truths of the spiritual order.

SO it is with the mystery of the Incarnation, toward which we begin to turn our attention with the approach of the Advent season. In that miracle of miracles, Heaven and Earth flowed together in the birth of a Baby — a tiny, helpless human child who was at the same time the all-powerful Son of God. This is the very central fact of Christianity — that God so loved the world that He gave His only Son, to live among us and to die for our salvation. What a supreme act of divine love that was! Truly, as the late Bishop Fiske was fond of saying, faith in the Incarnation is faith in long trousers; all other is faith in knickerbockers.

In many a parish of the Episcopal Church, on the First Sunday in Advent, there will be held the annual corporate Communion of men and boys. What an outpouring of faith that will be; what an opportunity for spiritual rededication on the part of our loyal but spiritually illiterate and unorganized manpower. We hope and pray that in this world-wide corporate sacramental act — for Churchmen in Japan and Brazil and Liberia will be joining with those in our home par-



ishes; yes, and angels and archangels, and all the company of heaven—that in this tremendous united effort of Eucharistic prayer, there may come to this portion of the Holy Catholic Church some deeper glimpse of spiritual reality, some added measure of the power that flows from the Throne of God into the lives of those who worship Him in spirit and in truth.

FOR the Episcopal Church needs the spiritual re-awakening that can only come from the stirring up of the wills of God's faithful people so that they may plenteously bring forth the fruit of good works—in their parishes and home communities, in the so-called "mission field," and in all the world.

And the reward? In another of his invaluable books, *The Weight of Glory*, Mr. Lewis expresses his initial sense of shock that the Scriptures and Christian literature generally should lay such stress on such words as "salvation" and "glory." He writes: "Salvation is constantly associated with palms, crowns, white robes, thrones, and splendor like the sun and stars. All this makes no immediate appeal to me at all, and in that respect I fancy I am a typical modern. Glory suggests two ideas to me, of which one seems wicked and the other ridiculous. Either glory means to me fame, or it means luminosity. As for the first, since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven. As for the second, who wishes to become a kind of living electric light bulb?"

The idea of a living electric light bulb seems absurd; yet perhaps it is not without a symbolic value. We are admonished to let our light so shine that men may see our good works, not for our own glorification but that they may glorify our Father in heaven. And just as a bulb cannot shine unless it be screwed into the socket that connects it with the dynamo, so we must be screwed into the Church which is our local outlet for the Dynamo of God, if we would show forth His glory.

But, with his keen insight into spiritual matters, Mr. Lewis goes farther, and recalls St. Paul's promise that those who love God will be known by Him. "It is a strange promise," he observes. "Does not God know all things at all times? But it is dreadfully re-echoed in another passage of the New Testament. There we are warned that it may happen to any one of us to appear at last before the face of God and hear only the appalling words: 'I never knew you. Depart from Me.'"

It is a great thing for any man to believe in God. But it is a greater thing for God to believe in man. For He knows our weakness and our shortcomings, our sinfulness and our frequent rejection of Him and negation of His holy ways. And yet He believes in us, and loves us even to the death of the Cross.

It is in the light of this divine love that these things

have meaning for us—Death, Judgment, Heaven, and Hell.

Death is the great enemy of mankind; but our Lord bids us be not afraid, for He has overcome Death, and made it the gateway to eternal life.

Judgment is no mere figure of speech; it is the promise that our lives will be weighed in the scale of divine justice, tempered by the mercy of God.

Heaven and Hell? We know not what they will be like, though we may have a little foretaste of each in this life. Perhaps, like the Bishop in *The Great Divorce*, we shall not even recognize Hell when we arrive there, because we have never learned really to look for the Presence of God, which is the essential attribute of Heaven.

But this we do know. God believes in us; and if we believe in Him, and earnestly strive to do his will, we shall (in the rather quaint but significant words of this Sunday's Collect) "be plenteously rewarded" by our Lord and Saviour, Jesus Christ.

### Christmas Gift List

IN recent years there has been a strong movement in favor of Christmas cards which really have a Christmas theme. Dogs and snow scenes and other secular subjects with an innocuous "Season's greetings," are still to be found among card selections, but the trend is strongly in the direction of religious cards with pictures and words bringing out the real reasons for celebrating the Feast of the Nativity.

Last year, THE LIVING CHURCH suggested that Churchpeople consider the same point in planning their list of Christmas gifts. We do so again this year. The custom of exchanging Christmas gifts rose out of the gratitude of mankind for God's gift of His



beloved Son. It is surely fitting that the gifts themselves be in keeping with the underlying reason for giving them.

Godparents, in particular, have an excellent opportunity at Christmas to select gifts which help their godchildren to grow in the knowledge and love of their heavenly Father. The field of children's religious books, both new and old, provides abundant choices. Religious pictures, statuary, and objects of art are other possibilities. Crosses and crucifixes are available in a wide range of prices and styles. And a prayer desk, a visible reminder to pray daily, morning and



night, is a gift which will play an important part in a god-child's spiritual development.

Obviously, not all Christmas gifts can be strictly religious ones. But among close friends, and within the family; from priest to parishioner; and from parishioner to priest; between Church school teachers and pupils; and in many other relationships, a little thought given to the subject of a Christ-centered Christmas gift, plus a visit to a Church supply store, will provide many worthwhile suggestions.

Planning for Christmas giving should not leave out the Church which brought both Christ and Christmas to us. A Christmas offering equal to the most expensive Christmas gift purchased is the standard proposed in some parishes, and it is a good one. A Christmas gift to the parish, in the form of needed candlesticks, cruets, vestments, Prayer Books, hymnals, or other Church supplies, audio-visual equipment, or even the practical necessities of the parish-house kitchen, will help to make Christmas a genuine celebration of Christ's birthday. The season is also an appropriate one in which to begin planning for larger gifts, perhaps as memorials; Church furniture, stained glass, organs, chimes — your rector can tell you what is most needed in this field.

There is a difference between piosity and Christian piety. But sometimes it seems that Churchpeople are so anxious to avoid the former that they are lacking in the latter. The human merriment of the Christmas season is as appropriate to it as the divine reverence and awe. Let us make this coming 1949 Christmas one in which these two aspects of Christmas receive their full measure of expression, both in our schedule of Christmas activities and in our gifts.

### *Unhappy Okinawans*

AMERICAN rule has by no means proven an un-mixed blessing for the natives of Okinawa, among whom the Episcopal Church has just decided to begin missionary work. Allen Raymond, in a November 1st dispatch to the New York *Herald Tribune* from that island, reports that "the population lives at a far lower scale today than before the war." He continues:

"The Battle of Okinawa practically destroyed the main city, Naha, and thousands of homes in the countryside. No reconstruction is being undertaken for the natives, who used to live in solid brick or stone houses, but now live in thatched-roof hovels. Accustomed to alien command, the population has not had the initiative or the means to do much for recovery. The best that can be said for the Americans is that they maintain an 1800-calory diet by doling out cheap rice rations."

Mr. Raymond further reported that military personnel in Okinawa have the highest venereal disease in the entire American army "through contact with the

primitive natives" (388 per thousand in August, reduced to 212 per thousand at the latest report), that the local currency is still valued at 50 yen to the dollar instead of the realistic 360 per dollar in Japan, that the black market is rampant. Moreover: "The visits of the troops into the off-limits villages have been cause for violence, and anti-American harangues by street agitators are common."

If Mr. Raymond's report is accurate — and we have no reason to doubt it — the American public should demand an investigation of the administration of this island by the Department of Defense, which is apparently ignoring or exploiting the native population while building a great military base in Okinawa. It is disgraceful that conditions such as those described should be permitted to continue.

We call upon the Secretary of Defense to look into this situation without delay, and to make a report to the American public indicating what steps are being taken to improve this situation. And we hope the National Council of the Episcopal Church will act promptly to send out to Okinawa the missionaries authorized by General Convention, so that the Church may begin to do its share in helping to clean up what appears to be a highly disgraceful situation.

### *Segregation Versus Fellowship*

NEWS of the cancellation of the Kenyon College University of the South football game this year is disappointing to the undergraduates and alumni of both Church institutions; but the cause of it ought to bring dismay to every Churchman. For the reason given is that Kenyon has two Negro football players, and the game was cancelled to prevent any possible "bad relations" between these two schools.

Thus the fellowship between two of the few remaining institutions of higher education in the Episcopal Church is broken because of the policy of segregation on the part of one of them. It is a matter to cause Churchmen to blush for shame. The secular sports world has long since solved this problem; it remains for the Church to find race a barrier to sportsmanship and athletic fellowship. And there are still those who say the Episcopal Church does not practice racial discrimination!

### *Bishop Sherrill*

WE ask the prayers of our readers for the Presiding Bishop, the Most Rev. Henry Knox Sherrill, now in hospital for a difficult intestinal operation. We are confident that Bishop Sherrill will be strengthened by the prayers of the whole Church, and we wish him a speedy and complete recovery; although in the nature of the case we understand that it will be two or three months at best before he will be able to resume the strenuous duties of his high office.



## These Methodists

(Continued from page 10)

Methodism. They give assent to seven principles, which are as follows:

1. We will do all in our power to magnify the place of the two Great Sacraments, Baptism and the Lord's Supper, the life of the Church, and we will endeavor to celebrate Holy Communion at least once a month and on the great festival days of the Church Year, using the full ritual service.

2. Believing that worship is the greatest experience possible to man, we will avoid lowering of standards and to preserve the historic liturgy of the church, use only the authorized Orders of Worship found in the *Book of Worship* of the Methodist Church.

3. Regarding reception into Full Membership, or Confirmation, as one of the greatest acts of the ministry, we will take care not to receive members without proper preparation in instruction classes.

4. Following the example of St. Luke, the physician, we will engage in the cure of souls wherever and whenever the need is found, in particular, ministering to those who are sick or in prison.

5. We will be faithful and systematic in our private devotions.

6. As an outward symbol of our dedication to Christ's service, we will wear

clerical garb when engaged in the business of our calling, and will wear at least a pulpit robe while conducting morning worship and all sacramental services.

7. We pledge our fullest allegiance to the Methodist Church and to its bishops. We will uphold its doctrines and follow its directions in our ministerial life and administration.

### "THE CHURCH IS OF GOD"

This organization, of which the writer is national director, is attracting many of the young men in our Church. Some of them are more Catholic than others, but all are convinced that "the Church is of God and will be preserved unto the end of time." They believe that Methodism should get back to John Wesley, and, having done that, should come into closer relationship with the Mother Church, the Anglican Communion. They are sometimes repelled by those of that Communion who insist upon "all or nothing" and ask why they do not just leave their denomination and come over to "the True Church." But they are very much attracted to those, and they are many, who, while still dissatisfied with some of their ideas, say, "We recognize you as brothers who are striving for the same goal and we will help you all we can."

In my voluminous correspondence with

Episcopalians I have been struck with the fact that most of the enthusiasm and coöperation has come from those who are called Anglo-Catholics. More than a hundred letters from these men testify to their cordial good wishes, and nearly all end with the words, "We are praying for you." Now I do not know just what that means. Maybe they are praying that we will see the light and jump the fence. I prefer to think that they are praying that the Lord will lead us Methodists where He wants us to go—whether or not that will be in the same direction that our Episcopalian friends are traveling. Perhaps the sons of John Wesley will in time march side by side with their Anglican friends; perhaps we will have to continue on our separate paths; certainly we hope that we are headed in the same direction.

Episcopalians and Methodists can unite in saying these words from the Methodist *Ritual*:

"The Church is of God and will be preserved unto the end of time, for the promotion of His worship, and the due administration of His word and ordinances, the maintenance of Christian fellowship and discipline, the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies."

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## FOREIGN

### ENGLAND

#### Clear Knowledge of Britain's Need Urged by English Archbishop

The Archbishop of York, the Most Rev. Cyril F. Garbett, D.D., gave his impressions of American and Canadian Church life in an address on October 26th to the Joint Synod of the Convocation of York.

Dr. Garbett urged upon his hearers the necessity of keeping the "warm-hearted people of America" accurately informed on progress toward British recovery and the extent of Britain's need.

Full text of the Primate's address follows:

As I have just returned from a visit to Canada and the United States perhaps I may be allowed to devote my charge to some of the chief impressions left on my mind as the result of my visit to these two great countries.

From both the Church of Canada and the Episcopal Church of the United States I bring warm greetings to our Church at home. Both these Churches have a great affection for the Mother Church, and though they have revised the Prayer Book in some respects any English Churchman would find himself completely at home in the public worship of the Anglican Communion both in Canada and the States.

#### CHURCH LIFE IN CANADA

Canada is a country with almost unlimited possibilities. Its potential wealth is great. It is rapidly becoming one of the great industrial nations. The growth of some of its cities has been very startling: some sixty years ago Vancouver had a population of a few thousand, today it is a great seaport with over four hundred thousand. Canada is in urgent need of more settlers, especially those who will work on the land.

The Church is doing its utmost to provide for the spiritual needs of the increasing population. Much of its work is still missionary in character, and calls for men of physical strength and endurance. We no longer send missionaries to Canada as we did in the past, but our clergy should take great care in commending their Church-people who are seeking to make a new home in that country; the lay communicants from our parishes should make a valuable contribution to Church life in Canada.

#### THE CHURCH IN THE UNITED STATES

The Episcopal Church in the United States is small in number; it is strange for instance to see in New England a Unitarian or Congregational Church in the most prominent position overlooking the village green; but the Episcopal Church has many influential men and women among its members. Its numbers are gradually increasing, and in some districts it

has received a considerable number of converts from the Roman Catholic Church. State and Church are rigorously separated in the United States: the Episcopal Church has therefore none of the prestige which still attaches to the Church of England; it has however complete freedom; it elects its chief pastors; it makes its own Canon; it revises its Prayer Book without reference to the State.

In this drastic separation between Church and State there are two grave results: in overanxiety to give equal treatment to all sects and religions, no religious teaching, worship, or Bible reading is allowed in any of the State schools; insistence on this as a principle is carried to such lengths that a judicial decision has declared it illegal to pay out of public funds the conveyance of children to or from a school provided by any of the denominations.

The other disadvantage is that there is no minister of religion in any parish area who has a recognised position of leadership in matters spiritual or moral, unless there is some minister of outstanding personality, prayer and thanksgiving are therefore often omitted on occasions of national or civic importance.

#### THREE CHARACTERISTICS

Three characteristics of the Episcopal Church of the United States impress themselves on my mind. First, it is still missionary Church. This was very obvious in the West, where the Churches often consist of small groups of Christians in the midst of a prosperous population whose outlook is largely secular. Prosperity and success are the twin gods which are the most dangerous rivals to Christianity. The Church has to meet perpetually the demand for clergy and buildings for new populations which have suddenly appeared almost overnight; and frequently the growth of a population has necessitated the enlargement and sometimes the complete re-building of existing churches. The Church is raising large sums of money for evangelistic work at home and overseas.

Secondly, I was struck by the vigorous part taken by the laity in the work of the Church. In many cities there are Church clubs consisting of the laity, and to which the clergy can only come as guests. To a visitor like myself the activities of these clubs are expressed in great luncheons of dinners of welcome. The laity elect their rectors, though the approval of the bishop is necessary, and they feel responsible for the work of their Church and its finances.

Thirdly, while the Prayer Book standard of worship is followed, there are interesting differences. In the Holy Communion the Canon has been revised, much on the lines suggested in the 1928 Book. To our short Prayer of Consecration have been added the commemoration of the Resurrection and Ascension, an invocation of the Holy Spirit, and the Prayer of Oblation; and before the Communion there is said the Prayer of Humble Access. Where more bread or wine require to be consecrated, the words used include the invocation of the Holy Spirit as well as those of



actual Institution. This change, regarded as so highly controversial here, was made with general agreement by the Protestant Episcopal Church. While in the States I naturally used the American Prayer of Consecration, and I felt more strongly than ever the need for some authorised enrichment and rearrangement of our own canon.

Another difference I noticed in the worship of the Church was the way in which the congregation took part in it. In our English churches a low murmur or whisper usually comes from the congregation during the recital of the Creed, the Confession, and the Gloria; but in America the congregation join in saying them clearly and audibly. The effect is very impressive. The same is true at Morning and Evening prayer; at most of the churches I attended the Psalms were read, the congregation responding to the minister; this is far better and more reverent than for a poorly trained choir to attempt to sing the psalms, while the congregation stands mute and rentful.

#### GREAT BRITAIN AND THE UNITED STATES

In conclusion I want to make two or three general observations about Great Britain and the United States. Everywhere I met with the greatest kindness, and frequently both in public and private I heard expressions of sympathy with us in our difficulties. Most of those I met were by ancestry or temperament likely to be friendly to Britain, but there were many others who had no connection with it and who were both highly critical and ill informed about the position over here.

There is evidently great ignorance about England: the huge newspapers of 30 or 40 pages usually contained only a paragraph here and there about Europe (this would not be true of the New York or Washington Press); often the scanty news concerned some trifling incident, or was intended to create prejudice. The Jews and the Irish Roman Catholics carry on their vendetta through the press. The ordinary American citizen is therefore largely ignorant of English affairs. For instance there is great ignorance about the nature of the so called "Welfare State"; an American assumes that the State gives out doles indiscriminately, and is surprised to learn that both employer and employed pay their contributions for their insurance; again he often accepts it as a fact that Britain is idle and has made no effort to make itself solvent by hard work; on several occasions I was asked by the press if the Labour Government had done much harm to religion!

Prejudice is largely due to ignorance, and I am sure it is of vital importance that an attempt should be made on a large scale in the West as well as in the East of America to make plain what Great Britain has already done for recovery, and the extent of her difficulties. The kind and warm-hearted people of America would be much more sympathetic if misconceptions were removed and they were better informed

about the actual facts of the position in this country.

#### NEED OF COÖPERATION

My visit to America has convinced me more than ever of the necessity of the closest coöperation between our two great democracies. From time to time causes of friction and difficulty will undoubtedly rise between us; this is the case in every family; but on the fundamental issues which affect the whole of the human race we shall always find ourselves in agreement. Love of freedom, the recognition of human rights, respect for kindness and honesty between man and man, reverence for a moral law which transcends all human law, are convictions common to both the British Commonwealth and to the United States. When these fundamental beliefs are challenged our differences are forgotten. The knowledge that we should again, if need arose, be prepared to make any sacrifice in defence of freedom, will help more than anything else to preserve the peace of the world. We should be profoundly grateful for the generous aid that the United States is giving to Europe, and should pray and hope that the ties which connect the two great English speaking democracies may become so strong that nothing will ever break them.

#### IRELAND

##### No Prayer for the King

The joint diocesan synod of Dublin and Glendalough of the Church of Ireland has reaffirmed a decision to omit the name of King George from the Book of Common Prayer.

Some delegates had warned that removal of the British King's name from the prayers would serve as a partitioning wedge between Northern and Southern Ireland.

The decision to replace the customary prayers for the King with prayers for the State was made following the establishment of the Republic of Ireland.

[RNS]

#### PHILIPPINES

##### Precedent

For the first time in the ordination of Anglican priests in the Philippines the Filipino priests participating in the laying on of hands outnumbered their American colleagues.

Ordained priests were the Rev. Messrs. Henry G. Umangil of Bontoc and the Rev. Theodore T. Saboy of Balbalasang.

Although still in an unfinished state, not even completely roofed, and without windows or doors, the new Church of St. Mary the Virgin in Sagada was the scene of their service. A congregation representing all the mountain missions, together with all the outstations of Sagada, completely filled the large building.

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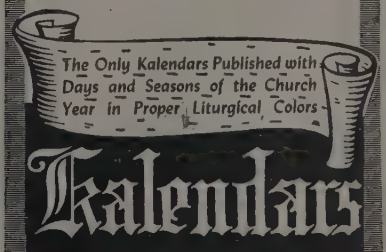
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## Is God Selfish?

(Continued from page 11)

with a realization of God's primary concern for man. Otherwise, why did He make him in the first place, and why did He send His Son to redeem him the second? God is not only capable of receiving all praise and love without being corrupted, but He asks it not for Himself but for man's own welfare. How strange as this may sound. This suggests a curious piece of rationalization that may occur to us when we think about selfishness. Isn't there a danger for others in our loving them? Won't that make them selfish? Wouldn't it be better for them if we were selfish ourselves, making them love us, and thereby saving their souls, even at the expense of our own souls? A very self-sacrificial act! A most casuistic rationalization never existed, but fortunately most of us see the fallacies in it too clearly to take it seriously. On the human level it is casuistry, but suggests a real truth on the divine plane.

Look at what our praise and love for God does to us. Praise is appreciation. Do we not learn beauty by looking at beautiful things? Do we not get strength and grandeur in our souls by lifting up our eyes to the mountains and hills? Do we not grow in goodness by admiring the heroism and self-sacrifices we see in others? Do we not in principle become like what we appreciate and praise? Can we not then become like God by glorifying His holy name?

### PRaise LEADS TO KNOWLEDGE

Praise, moreover, leads on to something else. Praise of God leads to knowledge of God, and when we know God we cannot help loving Him. And what does love for God do to us? It lifts us out of our own self and puts God in its place, and this, indeed, is the only way we can overcome selfishness and be saved. As in the action of the Holy Communion we give ourselves to God in the form of the offering of bread and wine laid upon the altar, so we receive our lives back again with a new substance, a new center added to us, the presence of Christ Himself.

Loving ends by giving, giving to those in need, and giving ourselves to God, for whom and by whom we were created. "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies to be a reasonable, holy, and living sacrifice unto thee." We give ourselves to God in a sacrifice of praise and thanksgiving and are returned to ourselves purified, strengthened, resolved. And so the cycle of redemption goes: starting with the love of God, running through God's creation, Christ's atonement, our response of faith, love, and praise; until we eventually reach the heaven where we would be, God's eternal kingdom.



## NEW YORK

### 100 Auxiliary Members Near Visiting Bishops

Over 500 members of the Woman's auxiliary of the diocese of New York assembled in the Hotel Park-Sheraton on October 29th, for the eighth triennial missionary luncheon.

Mrs. James S. McCulloh, president of the diocesan woman's auxiliary, presided, introducing first Bishop Gilbert of New York, who made a short address of welcome. She then introduced Mrs. William J. Leidt, vice-president for missions promotion, who introduced the speakers: Bishop Viall, Suffragan of Tokyo, who spoke on "His Holy Fellowship in Japan"; and Bishop Melcher of Southern Brazil, whose subject was "His Holy Fellowship in Brazil." Bishop Donegan,oadjutor of New York, gave the concluding message.

## CUBA

### Dean Juhan

The appointment of the son of the Bishop of Florida as dean of Holy Trinity Cathedral, Havana, Cuba, was confirmed by the pre-General Convention meeting of National Council.

The Very Rev. Alexander DuBose Juhan served as chaplain in the Philippine Campaign with the 193d infantry regiment, 43d infantry division, and in Japan with the 322d medical battalion, 9th infantry battalion. He was released from active duty with the rank of captain and since 1946 has been associate rector of St. James' Church in Richmond, Va. He is a graduate of Sewanee Military Academy and has the bachelor of arts degree from the University of the South and the bachelor of divinity degree from Virginia Theological Seminary.

Dean Juhan, with his wife, the former Alice Bryan, and their two children, Alice Kent and Alexander DuBose, Jr., will take up residence in the deanery of the Cathedral on the first of February.

## PITTSBURGH

### Record Confirmation Class

On October 30th at St. Mary's Church, Charleroi, Pa., Bishop Pardue confirmed the largest class in the 160-year history of the Episcopal Church in the industrial Monongahela Valley. A total of 47 candidates, mostly adults, were presented for Confirmation or Reception by the Rev. Joseph Wittkofski.

The Confirmation, Reception, votive Eucharist in honor of the Holy Spirit, and sermon by Bishop Pardue made up

a two-hour broadcast over radio WESA, Charleroi.

Bishop Pardue stated that, in proportion to parish size, this was the largest class which he had had presented to him during his episcopate. The addition to the communicant strength of the parish represents an 18 per cent increase during the past year.

## LOS ANGELES

### Parish Schools Institute

Teachers of the six parish day schools in the diocese of Los Angeles met October 12th at St. Mary's Church, Laguna Beach, Calif., for the first institute of its kind in the diocese. Thirty-eight teachers and principals, together with the rectors of the six parishes and other members of the division of parish day schools, as well as priests and lay readers contemplating new schools heard the keynote speaker, Dr. Edwin A. Lee, dean of the school of education, University of California at Los Angeles. The Rev. A. T. Phillips, rector of the host parish, welcomed the group.

Following a luncheon served by the women of St. Mary's, the teachers met in smaller groups to consider classroom methods. The institute was sponsored by the division of parish day schools, one of five divisions of the diocesan department of Christian education. Bishop Campbell, Suffragan of Los Angeles, is chairman of the department; the Rev. Thomas R. Marshall, Pomona, chairman of the division. The division recently published "A Guide for Parish Day Schools."

## MILWAUKEE

### Determination

The 102d diocesan council of the diocese of Milwaukee which met at All Saints' Cathedral, Milwaukee, on October 24th and 25th was highlighted by a serious determination to meet the quota set by the National Council for the church's missionary and educational work.

The Rev. V. P. Stewart who had been appointed by the Bishop to organize the financial campaign authorized by General Convention to take place in Lent, 1950, reported that preparations to co-operate with the National Council were well in hand. Eighteen men were selected to receive training at the De Koven Foundation in Racine on November 19th and 20th to interpret the plan to the vestries.

Fr. Stewart will have the assistance of a department of promotion which was reorganized by action of the diocesan

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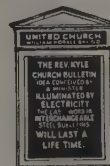
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## DIOCESAN

council. Under the chairmanship of Peter Day, executive editor of **THE LIVING CHURCH**, there will be three divisions of the department: for financial campaigns, under the direction of Fr. Stewart; for press and radio, the Rev. R. B. Gutmann, director of Neighborhood House, Milwaukee; and for disseminating news among Churchpeople within the diocese, the Rev. Harry W. T. Pallett, rector of Zion Church, Oconomowoc.

The Council was saddened by the announcement of the resignation of the Ven. William Dawson after 33 years of uninterrupted service to the diocese, first as archdeacon of Madison, later as archdeacon of Milwaukee and executive secretary of the diocese. He will retain the editorship of the *Church Times*, the official organ of the diocese of Milwaukee and continue to write the monthly reports to the parishes on the Church's Program.

The next executive secretary is Mrs. L. E. Schaefer who has been associated with the administration of the diocese for 23 years as assistant to the executive secretary and latterly as secretary to the Bishop. The Very Rev. E. A. Batchelder, rector of the Church of the Holy Communion, Lake Geneva, and rural dean of the convocation of Milwaukee will become archdeacon of Milwaukee when Fr. Dawson's resignation takes effect on December 31st. He in turn will be succeeded as rural dean by the Rev. Victor Bolle who is the priest in charge of the Episcopal Associate Mission of Waukesha County.

**ELECTIONS.** Provincial synod. Clerical: Victor Bolle, Darwin Bowers, Harry Pallett, Benjamin Saunders. Lay: H. W. Bast, R. T. Holland, Lorin Kay, Francis Washburn.

Trustees of funds and property: the Very Rev. Henry Roth; standing committee, the Rev. V. P.

Stewart; executive board, the Rev. Thomas Menden. New members of Haug Memorial Foundation: the diocesan social service agency governing Episcopal City Mission and Neighborhood House. The Rev. Messrs. Thomas Madden, George White; Messrs. R. S. Crichton, Eugene Geiger.

## DALLAS

### Ten New Churches in '49

Ten new churches have been established in the diocese of Dallas during 1949, according to the Ven. S. H. Lindsay, Archdeacon of Dallas.

Clergy taking the initiative in the establishment of the new churches were praised by Archdeacon Lindsay in a report to Bishop Mason of Dallas at the clergy at the recent Camp Crusade Conference.

Location of the new churches, and leaders in their formation are:

Mesquite, and Seagoville, the Rev. William F. Chamberlain; Carrollton, the Rev. Homer F. Rogers and the Rev. Harry Secker; Valley Mills, the Rev. Stanton Murphy; Preston Hollow, Dallas, the Rev. Menter B. Terrill and the Rev. C. W. Junker; New Boston, and Atlanta, the Rev. Thomas H. Carson and the Rev. E. Lee Payne; Fort Worth, Colored Church, the Rev. James Jackson; Pleasant Grove, the Rev. Frank Jarrett.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to **THE LIVING CHURCH RELIEF FUND** and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

#### CARE for Old Catholics

Previously acknowledged	\$7,936.89
Mrs. H. McK. Harrison	20.00
Mrs. Laurance L. Browning	10.00
Mrs. Ida Stiefel	3.00
	<b>\$7,969.89</b>

#### Save the Children Federation

Previously acknowledged	\$5,749.38
In memory of Bertha Clark Carbaugh	5.00
Lilian G. Harding (Greece)	4.00
Caroline B. Cooke	2.50
	<b>\$5,760.88</b>

#### Bishop Chang's Work

Previously acknowledged	\$5,771.56
St. Elizabeth's Chapter, Woman's Auxiliary, St. Paul's Church, Greenville, N. C.	17.50
	<b>\$5,789.06</b>



**THE REV. LAWRENCE B. LARSEN** has been appointed registrar of New York by Bishop Gilbert, the diocesan. He succeeds the Rev. Floyd Van Keuren, who has retired. Fr. Larsen, who has been assistant secretary of convention since 1937, is rector of Christ Church, Pelham Manor, N. Y. He will continue all of his present work.



## BOOKS

REV. C. E. SIMCOX, Ph.D., Editor

### On Christian Teaching

**IT'S FUN TO TEACH.** By Victor Hoag. New York: Morehouse-Gorham, 1949. \$3.00.

Here is a book which is readable and attractive. It is sure to be helpful to many teachers who need this kind of inspiring guidance.

It is made up mostly of material from the column "Talks with Teachers" in *THE LIVING CHURCH*. Dr. Hoag begins by pointing out that good teachers are not found; they are made.

I hope clergy as well as teachers and potential teachers and parents will read this book. It does not tell the whole story, for new developments are coming out of the National Council research which will change some of the emphases, but it is good enough for a starter.

The book leaves the reader with the conviction that if anyone really wants to teach, he can learn how; but there are no short cuts, and even with all of Dr. Hoag's suggestions, teaching takes time and is hard work.

The greatest task of the Christian layman is to be a teacher, and no Churchman actually escapes influencing others; but the heart of the matter is guiding a new generation of Christians into a fuller life of grace than previous generations have known. God knows they will need it.

RANDOLPH CRUMP MILLER.

### Brief Book Notes

**TREASURY OF THE CHRISTIAN FAITH.** Edited by Stanley I. Stuber and Thomas Curtis Clark, foreword by Charles Clayton Morrison. New York: Association Press, 1949. Pp. 832. \$5.

This is a valuable anthology of Christian opinion on basic religious and moral subjects, despite some serious faults. Chief among the faults is one that must be noted here: the book lamentably falls short of the promise of the subtitle, which reads "an encyclopedic handbook of the range and witness of Christianity." That suggests a truly ecumenical gathering of "witnesses." What you actually get is a remarkably provincial coverage. The anthropologists virtually ignore all of Christendom outside of western Protestantism. There are 87 quotations of Harry Emerson Fosdick, not one of C. S. Lewis; nor of Karl Adam, Ronald Knox, Evelyn Underhill, G. K. Chesterton, Nicolas Berdiaev, Bishop Gore, and a host of others who are, one would think, eminently quotable Christians. An "encyclopedic handbook" ought to cover more ground than this. But what is included is good.

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## TEMPTATION

It is getting to be generally understood among our friends and readers that the man who pens this column each week is not just writing "out of the book," or even doing some neat little ecclesiastical "composition" each week, just to fill up the space. This stuff written here comes out of our very own heart, life, and experience. We've sweated blood to achieve what little we've achieved or overcome. We're ashamed of our many failures, but we're happy and thankful over what Our Lord, His Holy Church, and good priests have taught us.

Take this matter of temptation, for instance, the state of being shoved up against the things which are especially alluring or enticing to us, and which usually hit us at our weakest point—our besetting sin—about which many

sermons could be preached, and rarely are. God doesn't push us, or lead us into sin, but He isn't averse to having us go through some testing periods, and that, after all, is what temptation really is. Over the years we've learned SEVERAL BIG helps in resisting temptation. One is to resist it IMMEDIATELY. Jesus used that method. Don't dally. Don't play with it. Smack it down AT ONCE. Get away from it. THAT plan WORKS.

Another, and this simple little aid takes a bit of will power. At the very moment the temptation hits you, sign yourself with The Cross. THAT will always avail, and the reason is simple. Jesus and His precious symbol will drive out any sin if you will WILL Them to. Try these methods. They've worked for us.

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## EDUCATIONAL

### SEMINARIES

#### "I Know"

Seventy-eight men signed the matriculation book on November 1st, pledging themselves to be loyal to the life and work of the General Theological Seminary. Of these 56 were new students.

The full registration at the seminary for this, its 131st year, is 172. Of these, 102, including the new men, are veterans. As a whole, including the new men, they represent 84 colleges and universities and come from 61 dioceses and missionary districts. There are eight fellows.

The text of the matriculation sermon, delivered by the Rev. William Way, D.D., GTS, '01, was Timothy II, 1:12: "I know." Dr. Way stressed the need of a positive faith in a world of confusion, and fear. He said:

"St. Paul said: 'I am certain.' What were those things of which St. Paul was certain? He was certain of the doctrine of God, apprehending God through the Incarnation of the Son of God. He was certain of the historic Christ and of the indwelling Christ. He was certain of the power of the Holy Ghost. He was certain of the nature of the Church.

"How did St. Paul come to know these things? He came to know them as you young men here in the seminary must learn to know them. He came to know them through the faith faculty; by the development of the mental faculty; by sacrifice and suffering; by service and experience.

"My prayer for you is that, after three years of hard study and life here, you may go out with a positive message, as St. Paul did. When you present the faith, may you be able to say, as St. Paul said, 'I know.'"

#### Bexley Enrolls 41

Forty-one students from fifteen dioceses and four missionary districts comprise the largest enrollment in the history of Bexley Hall. The divinity school of Kenyon College entered its 126th year on September 22d.

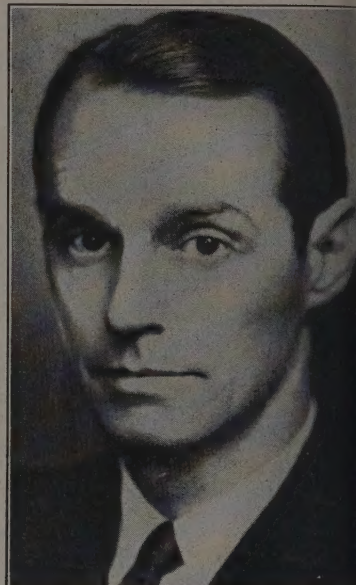
Among the students are three ordained priests from China, Japan, and Cuba, who are doing graduate work.

Twenty-six of the seminarians are veterans. Twenty-five are married.

### COLLEGES

#### Dr. Green Installed Vice-Chancellor of Sewanee

In an installation service held on November 4th, Dr. Boylston Green, newly-elected vice-chancellor of the University of the South at Sewanee, Tenn., and former president of Emerson College, Boston, was formally invested with the robes of his office by the chancellor of



DR. GREEN: Tenth vice-chancellor and president of the University of the South.

the university, Bishop Juhan of Florida. Succeeding the late Dr. Alexander Guerry, Dr. Green assumed his duties as the tenth vice-chancellor and president of Sewanee earlier in the year when the University began its 1949-50 session.

Preceded by a Holy Communion service, the installation service in the University Chapel was opened by an academic procession in which nearly 100 educational leaders and special guests joined the faculty of the university. Among these were presidents, deans, and representatives of 29 universities, colleges, and seminaries from 19 states. Preacher for the occasion was Sewanee-alumnus Bishop Penick of North Carolina, currently serving as vice-president of the House of Bishops and president of the province of Sewanee. Climaxing the installation ceremony was the inaugural address made by Dr. Green to the University.

The morning service was followed by a reception at the home of Dr. and Mrs. Green, and a luncheon honoring the Greens and guests at which Dr. Francis Pendleton Gaines, president of Washington and Lee University, Lexington, Va., was the guest speaker.

Other members of the episcopate present at the installation service were Bishops Dandridge of Tennessee; Barth, Coadjutor of Tennessee; Carruthers of South Carolina; Hines, Coadjutor of Texas; Carpenter of Alabama; Mitchell of Arkansas; Clingman of Kentucky; McElwain of Minnesota, retired; and Wyatt-Brown of Harrisburg, retired.



# CHANGES

## Appointments Accepted

The Rev. Francis Henry Ball, formerly rector of St. Luke's Church, Grants Pass, Ore., is now missionary for Multnomah County, Oregon, which includes the rapidly growing suburban area surrounding Portland. A Sunday school has been started at Multnomah, Ore., and a survey is being conducted in the Beaverton, Ore., area. Address: 36 S.E. Ninth Ave., Portland 2, Ore.

The Rev. D. S. Cheetham, in addition to being rector of St. Ann's Church, Great Kills, Staten Island, N. Y., will also be rector of Holy Comforter Parish, Eltingville, Staten Island. Address: The Rectory, Old Amboy Rd., Staten Island 12, N. Y.

The Rev. Robert M. Cook, formerly supply priest of the Church of the Redeemer, Mattituck, N. Y., now assistant rector at Grace Church, Syracuse, N. Y., and assistant chaplain at Syracuse University. Address: Hendricks Chapel, Syracuse University, Syracuse 10, N. Y.

The Rev. Charles Van O. Covell, formerly rector St. Peter's Church, Ashtabula, Ohio, is now rector of Emmanuel Church, Southern Pines, N. C.

The Rev. Ward F. DeBeck, formerly canon of the Cathedral of St. John the Evangelist, Spokane, Wash., will become curate of St. James' Church, Jolla, Calif., on November 15th. Address: 7804 Jada Ave.

The Rev. Dr. Robert S. Floekhart, formerly rector of St. Thomas' Church, New Haven, Conn., is now rector of Trinity Church, Lime Rock, Conn.

The Rev. Bernard F. Geiser, chaplain of Good Samaritan Hospital, Portland, Ore., is now also rector of St. Andrew's Church, Portland. Home address: 2169 N.W. Northrup, Portland 10, Ore.

The Rev. Rodney A. Horne, formerly vicar of Holy Trinity Church, Wallace, Idaho, is now rector of Grace Church, Lexington, N. C., and St. Paul's Church, Thomasville. Address: S. 419 Main St., Lexington, N. C.

The Rev. Walter K. Morley, formerly assistant rector of Christ Church, Waukegan, Ill., is now associate rector, succeeding the Rev. David I. Horning. Address: 410 Grand Ave.

The Rev. H. Kearney Jones, formerly rector of St. James' Church, Hancock, Md., is now rector of St. James' Church, Irvington, Baltimore 29. Address: 4215 Vermont Ave.

The Rev. Frederick J. G. Kepler, formerly rector of St. Thomas' Church, Medina, Wash., is now rector of St. Mark's Church, Anaconda, Mont.

The Rev. Michael A. Lynch, formerly curate of the Church of the Good Shepherd, Ringwood, N. J., now curate of St. Mary's Church, Sparta, N. J.; St. Joseph's, Lake Lackawanna; and St. Jude's Chapel, Branchville. Address: Gilchrist House, Sparta, N. J.

The Rev. Robert M. Man, formerly vicar of Thankful Memorial Church, Chattanooga, Tenn., is now rector of Ascension Church, Clearwater, Fla. Address: 700 Hamilton Crescent.

The Rev. Albert R. Marshall, who formerly served the Church of England in Canada, is now serving St. Andrew's Church, Detroit.

The Rev. Jackson A. Martin, formerly rector of St. John's Church, Delhi, N. Y., will become priest in charge of St. Mary's Church, Dyersburg, Tenn., and Holy Innocents', Trenton, on November 15th. Address: 508 King Ave., Dyersburg, Tenn.

The Rev. T. Lloyd Rimmer, formerly curate of the Church of St. James-by-the-Sea, La Jolla, Calif., is now rector of St. Mark's Church, San Diego, and city missionary of San Diego. Address: 3785 Fairmount Ave., San Diego 5; or P. O. Box 3, ESD, San Diego 5.

The Rev. William E. Stephens, formerly rector of St. Luke's Church, Mechanicsburg, Pa., is now rector of All Saints' Church, Pittsburgh. Address: 3577 McClure Ave., Pittsburgh 12.

The Rev. Carleton J. Sweetser, who was recently ordained in the diocese of San Joaquin, is now on the staff of Christ Church, Poughkeepsie, N. Y.

## Ordinations

### Priests

Colorado: The Rev. Charles Dudley Pitkin was ordained priest on October 28th by Bishop Bowen of Colorado at the Church of the Ascension, Denver. Presenter, the Ven. Eric A. C. Smith; preacher, Bishop Ingle, retired Bishop of Colorado. To be in charge of Calvary Church, Idaho Springs; Grace Church, Georgetown; and St. Paul's Church, Central City. Address: Radium Hot Springs Hotel, Idaho Springs, Colo.

Georgia: The Rev. Johnson Hagood Pace, Jr., was ordained priest on October 20th by Bishop Barnwell of Georgia at St. Paul's Church, Augusta. Ga. Presenter, the Rev. Charles F. Schilling; preacher, the Rev. Marshall J. Ellis.

### Deacons

New Hampshire: Walter Leslie Sheppard was ordained deacon on October 15th by Bishop Dallas, retired Bishop of New Hampshire, at St. Paul's Church, Concord, where the new deacon will be curate. Presenter, the Rev. Clinton Morrill; preacher, the Rev. Louis Reed. Address: 63 Green St.

## Changes of Address

The Rev. George G. Burbanck, rector emeritus of St. Paul's Church, Richmond, Ind., formerly addressed at 4909 E. Minnesota St., Indianapolis, Ind., should now be addressed at 47 N. Arlington Ave., Indianapolis.

The Rev. Albert A. Chambers, who recently came to the Church of the Resurrection, Manhattan, should be addressed at 112 E. Seventy-Fourth St., New York 21.

The Rev. Benjamin E. Chapman, retired priest of the diocese of Chicago, has had a change of address from 913 Hays St. to 1610½ Franklin St., in Boise, Idaho.

The Rev. Herbert G. Coddington, rector emeritus of Grace Church, Syracuse, N. Y., formerly addressed at Lowville, N. Y., should now be addressed at 506 Allen St., Syracuse 10, N. Y.

Chaplain James W. Conner, formerly addressed at Fort Jackson, S. C., should now be addressed at Chaplain School, Carlisle Barracks, Pa.

The Rev. Charles T. Cooper, Jr., vicar of St. John's Mission, Neosho, Mo., is properly addressed at 303 W. Spring St.

The Rev. Dr. G. M. Cutting, retired priest of the diocese of California, formerly addressed at Escondido, Calif., should now be addressed at 2344 Curlew St., San Diego, Calif.

The Rev. Robert Darwall, who is now serving St. Barnabas' Church, Arroyo Grande, Calif., is properly addressed at 1194 Maple St.

The Rev. Dr. Thomas E. della Cioppa, retired priest of the diocese of Pennsylvania, formerly addressed at Merion, Pa., should now be addressed at 919 Avenue F, N.E., Winter Haven, Fla.

The Rev. Wesley H. Des Jardins, retired priest of the diocese of Newark, formerly addressed at 48 Berkeley Ave., Newark 4, should now be addressed at 84 Main St., Northfield, Mass.

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WANTED: Superintendent of Church Home, cultured, with executive ability, age 40-50. Reply Box B-356, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH



The Rev. Odell G. Harris, archdeacon for Colored work in the diocese of Southern Virginia, has had a change of address from 907 Wilcox St. to 411 S. West St., Petersburg, Va.

The Rev. John H. Keene, the new rector of Grace Church, Madison, Wis., will reside at 2006 Chadbourne.

The Rev. Charles K. C. Lawrence, formerly vicar of Christ Church, Biddeford, Me., is now studying for a master's degree at Union Theological Seminary. Address: 765 Valley St., Orange, N. J.

The Rev. Vernon A. Jones, Jr., who is serving St. James' Church, Emporia, Va., has had a change of address from 733 to 566 Halifax St.

Chaplain Torben R. Olsen, formerly addressed at Fort Bragg, N. C., should now be addressed at Carlisle Barracks, Carlisle, Pa.

The Rev. Charles R. Palmer, priest of the diocese of South Florida, has had a change of address from 1108 S. Riverside Dr. to 130 Park Blvd. in New Smyrna Beach, Fla.

The Rev. John P. Wilkins, rector of Trinity Church, Bristol, Conn., formerly addressed at 20 High St., should now be addressed at 47 Prospect Place.

## Depositions

The Rev. Merrill J. Yoh was deposed on September 21st in All Saints' Church, Richmond, Va., by Bishop Goodwin of Virginia who acted in accordance with the provisions of Canon 64, Section 3(b), and with the advice and consent of the members of the standing committee of the diocese. Mr. Yoh was deposed at his own request, he having declared in writing his formal renunciation of the Sacred Ministry and his desire to be removed therefrom.

## Degrees Conferred

The Rev. James A. Paul, vicar of Trinity Church, St. James' Parish, Manhattan, was recently awarded the honorary degree of doctor of

divinity from Seabury-Western Theological Seminary.

## Marriages

The Rev. John Maury Allin, priest in charge of St. Peter's Church, Conway, Ark., was married on October 18th in St. John's Church, Helena, Ark., to Miss Anne Kelly of that city. Bishop Mitchell of Arkansas officiated.

The Rev. W. Ashley Hawley, rector of Holy Trinity Church, Marlborough, Mass., was recently married in St. Paul's Cathedral, Boston, to Miss Henrietta Townsend. Bishop Heron, Suffragan Bishop of Massachusetts, officiated. Address: 1 E. Main St.

## Corrections

The Rev. Samuel E. West, Jr., formerly associate rector of Grace Church, Madison, Wis., is correctly called assistant headmaster of Kent School, Kent, Conn. He will not be a master at the school.



# CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



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**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert  
Sun 8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

## DENVER, COLO.

**ST. ANDREW'S** 2015 Glenarm Place  
Rev. Gordon L. Graser, v;  
Rev. Albert E. Stephens, Jr., c  
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30 ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to Downtown Hotels.

## WASHINGTON, D. C.

**ASCENSION AND ST. AGNES** Rev. A. J. duBois, r;  
Rev. E. Jacobs, c 1215 Massachusetts Ave., N.W.  
Sun Masses 7:30, 9:30, 11 with ser; MP 10:45, EP, Ser & B 8; Daily Masses: 7, Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

**ST. JOHN'S** Rev. C. Leslie Glenn  
Lafayette Square  
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12, Wed, Fri 7:30; HD 7:30 & 12

**ST. PAUL'S** 2430 K. St., N.W.  
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8; Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat 5 to 7 and by appt

## DAYTONA BEACH, FLA.

**ST. MARY'S** Rev. Samuel C. W. Fleming  
Ridgewood Ave. (U. S. 1) at Orange  
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Sun 8 HC, 9:15 & 11 Cho Service & Ser; Week Days: Daily 7:30 ex Mon at 10 & Fri at 9

## CHICAGO, ILL.

**ATONEMENT** 5749 Kenmore Avenue  
Rev. James Murchison Duncan, r;  
Rev. Robert Leonard Miller  
Sun 8, 9:15, 11 HC; Daily 7 HC

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

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**ST. JOHN'S** Church & Eldorado Sts.  
Rev. E. M. Ringland, Rev. W. L. Johnson  
Sun 7 HC, 9 & 10:30 Cho Eu & Ser; 5 EP; Daily 7:15 MP, 7:30 HC, 5 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri (Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

**Key**—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## QUINCY, ILL.

**CATHEDRAL OF SAINT JOHN**  
Very Rev. Edward J. Bubb, dean  
Sun 8, 10:45; Daily 11:45; Thurs 8:30

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c  
Sun 7:30, 9:30, 11 & daily

## SALISBURY, MD.

**ST. PETER'S** Very Rev. Nelson M. Gage, r  
Sun 8, 9:30, 11 Cho Eu & Ser;  
HD Low Mass 11

## DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschield, r  
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

## RIDGEWOOD, (NEWARK), N. J.

**CHRIST CHURCH** Rev. Alfred J. Miller  
Sun 8, 11; Fri & HD, 9:30

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Sheldon Square  
Very Rev. Edward R. Welles, M.A., dean;  
Rev. R. R. Speers, Jr., canon  
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

**ST. ANDREW'S** Main at Highgate  
Rev. John W. Talbott  
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex Thurs 9:30, C Sat 7:30

**ST. JOHN'S** Colonial Circle  
Rev. Walter P. Plumley, Rev. Harry W. Vere  
Visit one of America's beautiful churches.  
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

## NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9 HD & 10 Wed), HC; 8:30 MP; 5 EP. Open daily 7-6

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Sermon; Weekdays: HC Wed 8; Thursday & HD 10:30  
The Church is open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

## NEW YORK CITY (Cont.)

**GRACE** Rev. Louis W. Pitt, D.D.,  
10th & Broadway  
Sun 9 HC, 11 Ser; Weekdays: Tues—Thurs 12:30 Prayers; Thurs & HD 11:45 HC

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Gilbert Davidson, D.D., Rev. Richard Coombs  
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 H

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, D.D.  
Broadway and 155th Street  
Sun 9 HC, 11 Ser; Weekdays: Tues—Thurs 12:30 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4- by appt

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12:1-4:30-5:30, 7-8; Sat 2-5, 7-9

**ST. THOMAS** Rev. Roeliff H. Brooks, S.T.D.,  
5th Ave. & 53rd St.  
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC Thurs & HD 11 HC

**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
Little Church Around the Corner, 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry Street  
Rev. Darwin Kirby, Jr., Rev. David E. Richards  
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery

## CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS**, 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex Mon 10; C Sat 7-8

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.  
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sun Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Ma 7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & Hi 9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sa 12 to 1 & 4 to 5

## PITTSBURGH, PA.

**CALVARY** Shady & Walnut Aves.  
Rev. William W. Lumpkin, r; Rev. A. Dixon Rolfe  
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30, HD 10:30

## MADISON, WIS.

**ST. ANDREW'S** 1833 Regent Street  
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c  
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30); Confessions Sat 5-6, 7:30-8

## PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. de la Gare  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail